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AUTHOR Giordano, Michael Joseph
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ABSTRACT

This study compared the attitudes towards ethnic groups of high school students enrolled in a standard U.S. history course with the attitudes of students enrolled in a revised U.S. history course which emphasized ethnic awareness. A review of the literature indicated a need for ethnic awareness. The experimental group consisted of 16 students: the control group had 24 students. Students in both groups were from a multitude of ethnic backgrounds. The films, filmstrips, and books used in the revised, experimental course are described. A pretest and posttest on ethnic attitudes were administered to both groups. Results indicate that a revised curriculum can improve students' attitudes. The author points out some limitations to the research. These include the following: the short period of time (eight weeks) to cover the immense amount of material: students from the control group knew the researcher: students from the experimental group knew they were subjects of an experiment: the students in the control group were all bright, whereas those in the experimental group experienced some difficulty in reading comprehension, basic concepts, and writing skills. (Author/RM)

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ETHNIC AWARENESS THROUGH CURRICULUM REVISION

A Research Project

Presented to

The Department of Educational Arts and Systems

Kean College of New Jersey

In Partial Fulfillment

of the Requirements for the Degree

Masters of Arts

by

Michael Joseph Giordano

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SO 013 533

ABSTRACT

ETHNIC AWARENESS THROUGH CURRICULUM REVISION

The impact of ethnic stereotypes and myths on students, perpetuated through the media and educational materials, motivated this writer to seek specific information on this subject. The writer developed a questionnaire to depict the attitudes of two classes of Passaic High School students studying United States History. The experimental class experienced a revised curriculum dealing with ethnic awareness. The control group studied United States History from about 1900 to the present with the traditional curriculum. The chronological study centered on political and diplomatic developments but also considered economics, social and cultural aspects. Then both classes were given the attitude questionnaire again, and the change in attitudes was compared.

The literature reviewed shows an overview of different perspectives in curriculum revision, including the importance of understanding the diversity of the people in the cities. One of the major considerations within this paper is whether the application of a revised curriculum can improve students' attitudes. Ideas for revision were suggested several decades ago, though they have been considered seriously only in recent times. The essence of curriculum revision is to find the needs, and the need for ethnic awareness is supported through the review of literature. The main concern is the collaboration of

different segments of the educational community in the implementation of ethnic awareness through curriculum revision.

This writer did observe distinguishing differences in changes of attitudes between the control and experimental groups. Throughout the data there is more movement in the experimental than the control group. Even though the movement, in some cases, was only a few percentage points, an attitude change in a short period of eight weeks is impressive. Students in both the control and experimental groups felt a deep respect for one another's opinions, which reflects an awareness of culturally influenced differences.

This writer is concerned about the students and the institutions which encompass a major portion of their youthful lives and does not prepare them for a society which is not accepting of ethnic differences. The educational institutions are a microcosm of American Society? If the educational institutions fail the students in their basic needs, what will society offer those who are culturally different from the mainstream of American society.

Further research can be done in the field of developing curricula for multi-ethnic populations, replications of this research design can be made on other levels (elementary), and application of multi-ethnic curricula could be examined over longer experimental time periods.

Teachers should be sensitive to the variety of ethnic groups in the area and should include affective and cognitive elements in working with classes.

TABLE OF CONTENTS

	Page
ABSTRACT	ii
CHAPTER	
1. PURPOSE OF THE STUDY	1
Statement of the Problem	8
Hypothesis	9
Definition of Terms	9
Method and Rationale	10
Method	10
Rationale	11
2. REVIEW OF LITERATURE	15
Stereotyping and Prejudice	15
Blacks	17
Ku Klux Klan	18
Civil Rights	20
Jews	21
Native Americans	23
Asians	26
Chinese	28
Japanese	29
Melting Pot	33
Pluralism and Education	35
Schools	36
Social Studies	39
Summary	43

TABLE OF CONTENTS

(Cont'd)

Page

CHAPTER

3. RESEARCH 45

Sample 45

Experimental Group 45

Control Group 46

Materials 46

Pre Post Test 46

Films 46

Books 51

Filmstrips 52

Teacher Evaluation 52

Listening Skills 53

BA FA BA FA 53

Research Design 53

Analysis of Data 59

4. FINDINGS WITH IMPLICATIONS FOR FUTURE RESEARCH AND FOR TEACHING . . 81

Conclusions 81

Limitations of the Research 82

Research 84

Teaching 85

BIBLIOGRAPHY 86

APPENDIXES

A. SURVEY ON ATTITUDES 89

B. TEACHER EVALUATION 92

C. HOW TO LISTEN 93

D. BA FA BA FA DEBRIEFING Questions 96

CHAPTER I

PURPOSE OF THE STUDY

For years teachers have been urged to become reasonably aware of each student's individual needs, achievements, and endowments. Less emphasis was placed upon the need to know values and behavior which students shared within their community group. The influence of such cultural characteristics was viewed as transitory and not central to school programs. Few teachers or students were actively encouraged to study their own cultures, much less come to know and experience others.[1]

One obstacle to considering different cultures in school programs is the complexity of group affiliation. An individual belongs to many groups, each of which has its own culture. For example, there are ethnic, regional, generational, sexual, religious, and economic groupings. Furthermore, the degree affiliation with a group varies among its members. Even an individual member continuously changes in the variety and extent of group or cultural identification. Confronted with such real complexity, the schools have traditionally ignored pluralism and sought simply for unity. To recognize group affiliation, it was diversity in our communities, nation and world.[2]

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[1]Judith Herman and Philip Rosen, The Schools and Group Identity: Educating for a New Pluralism, ed. Judith Herman, with a foreward by John A. Carpenter, (New York: Institute on Pluralism and Group Identity of the American Jewish Committee, 1974), p.7.

[2]Ibid., p. 7.

While the traditional homogeneous emphasis of the schools deters the provision of pluralistic experiences, even more constraining are the lack of clearly described objectives and tested strategies for the inclusion of different cultural influences. To stimulate model initiations in ethnic cultural studies and intercultural learning, significant research, pedagogical, and financial support are necessary. Some assistance has been made available by foundations and the federal government.[3]

Ethnic studies may be defined as the scientific and humanistic study of the histories, cultures, and experiences of the ethnic group within a society. Ethnic studies refers primarily to the objectives, concepts, methods, and materials which make up the courses of study within schools, colleges, and universities. The scope of ethnic studies is more limited than either multicultural or multiethnic education. The latter two concepts are concerned with modifying the total educational environment, whereas ethnic studies focuses primarily on the formalized curriculum. However, ethnic studies is an essential component of both multicultural and multiethnic education. An educational environment that reflects cultural and ethnic diversity must have an effective multiethnic curriculum that helps students gain knowledge about and value diversity. Ethnic studies instruction can best take place within an educational environment which has institutional norms that recognize and are sensitive to cultural and ethnic diversity.[4]

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[3]Ibid., p. 98.

[4]James A. Banks, Teaching Strategies for Ethnic Studies, 2d ed., (Boston: Allyn and Bacon, Inc., 1979), p. 25.

Referring to pluralism and ethnic diversity, being that it is neither a new fad nor a passing fancy, George Payne in 1937 stated:

> "that no one culture contains all favorable elements but each group that makes up the total American population has unique values, and that the nation will be richer and finer in its cultural make-up if it, the country, conserves the best that each group has brought. The theory assumes, furthermore, that the minority groups have been so completely conditioned by their heritages that the historic past could not be sacrificed even if they chose to forget their past experiences. Their natures, characters, and personalities are built out of a culture different from our own, and the method of effective cultural transmission requires that the fundamentals of their heritages be preserved for generations. The only other option is cultural deterioration, the disintergration of family life and maladjustments in our social life."[5]

The insistence that education address itself to cultural diversity motivated the national Conference on Education and Teacher Education for Cultural Pluralism. At this unique and multiethnic gathering, the validity of the Concept of Cultural Pluralism as opposed to racism, and its ramifications for teacher education, were at last opened up and categorized. The definition of the concept and its potential as a philosophical base for building guidelines for teacher education was spearheaded by representatives selected by culturally pluralistic groups across this country. Teacher education, with the support of the United States Office of Education, was at last taking the giant and humanistic step of asking those consumers of education what should

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[5]William E. Vickery and Stewart G. Cole, Intercultural Education in American Schools: Proposed Objectives and Methods, Foreward by William Heard Kilpatrick, (New York; Harper Brothers Publishers, 1943), p. 31.

be priorities in the training of teachers. By organizing a conference around the understanding man's unique cultural diversity, a new sense of the beauty of a common humanity was created.[6]

Cultural pluralism is not an assimulative posture; it is a negation of assimulation. It is a posture which maintains that there is more than one legitimate way of being human without paying the penalties of second-class citizenship, and that this pluralism would enrich and strengthen the nation. Social justice, alone, means a fair share of the pie; as a goal in the United States it has usually meant an assimilative attitude. Cultural pluralism, on the other hand, calls unavoidably for a pluralistic viewpoint; it demands the same fair share plus the right not to assimilate.[7]

Beyond a doubt, America is a pluralistic society, just by retracing the foundations of this nation and the waves of immigrants who arrive in masses till today. If a teacher observes the names of students, or different languages they speak, one can see the unique differences each student has in class. To neglect this and make the student's ethnicity invisible is a disservice not only to the students, but to the educational institutions.

America is now witnessing a semblance of a trend that indicates a need to restructure its educational practices based on multicultural elements in an effort to resolve some of its

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[6]William R. Hayard and Madelon D. Stent, "Cultural Pluralism and Schooling: Some Preliminary Observations", Cultural Pluralism in Education: A Mandate for Change, ed. by Madelon D. Stent, William R. Hazard, and Harry N. Rivilin (Englewood Cliffs, N.J., Prentice Hall, Inc., 1973), p. 16.

[7]Ibid., p. 17.

social ills. Although this trend may be the result of injustices incurred by ethnic minorities because of current educational practices. It is apparent that American educators have realized that education for cultural pluralism can benefit people of all cultures in the community. We are now engaged in activities which allow us to broaden the utilization of our educational resources to benefit the American community as a whole.[8]

If one is to realize the potential afforded by the rich resources of pluralism, educators must assume a new commitment. The school has been the primary executor of the national policy forged from the melting-pot theory. Most school programs and materials, particularly social studies textbooks, have until recent years mirrored the attempt to dissolve cultural heterogeneity by underplaying the significance of ethnic and racial groups, although much of the actual history of the United States has been a chronicle of their impact on the development of the nation and the formation of its people.[9,10] American educational institutions have primarily maintained a curriculum in the school, training for teachers, and school environment in the monocultural perspective.

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[8]Eugene Sekaquapterva, "Community As a Producer of Education for Cultural Pluralism: Conformal Education vs. Mutual Respect", Cultural Pluralism in Education: A Mandate for Change, ed. by Madelon D. Stent, William R. Hayard, and Harry N. Rivilin.

[9]John A. Carpenter and Judith V. Torney, "Beyond the Melting Pot", Children and Intercultural Education, ed. by Patricia Maloney Markun, Joan Toussaint (Washington, DC Association for Childhood Education International, 1974), p. 16.

[10]Robert Hess, "Social Class and Ethnic Influences on Socialization", In Carmichael's Manual of Child Psychology, Paul Mussen, ed. Third Edition. (New York: John Wiley and Sons), 1970.

The entire experience of learning of others and their cultures are an asset to an individual. As Franz Boas stated:

> "The history of mankind proves that advances of culture depend upon the opportunities presented to a social group to learn from the experience of their neighbors. The discoveries of the group spread to others, and, the more varied the contacts, the greater the opportunities to learn..."

Teachers need to clarify their philosophical positions regarding the education of ethnic minorities and to endorse an ideology which is consistent with the structural pluralism which characterizes American society. Teacher educators should be aware of the major ideologies related to ethnic pluralism in America and able to help the teacher education student to examine his/her own philosophical position and to explore the policy and teaching implications of alternative philosophical positions. Teacher education students should be encouraged to embrace a philosophical position that will facilitate their effectiveness in multiethnic educational environments.[11]

The Anglo-centric curriculum which still exists to varying degrees in the nation's schools, has harmful consequences for both Anglo-American students and ethnic minorities such as Afro-Americans and Mexican-Americans. By teaching the Anglo-American child only about his or her own culture, the school is denying the child the richness of the music, literature, art, values, life styles, and perspectives which exist among ethnic groups such as Blacks, Italian-Americans, Jewish-Americans, and Puerto-Rican Americans. Anglo-American students should know that Black

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[11] Frank H. Klassen, Donna M. Gollnick, ed., "The Implications of Multicultural Education for Teacher Education". Pluralism and the American Teacher. Issues and Case Studies. (American Association of Colleges for Teacher Education, 1977), p. 10

literature is uniquely enriching, and that groups as Native Americans and Slavic Americans have values which they may freely embrace. Many of the behaviors and values which they may help Anglo-American students to enrich their personal and public lives.[12]

Once the United States was seen at home and abroad as a melting pot that fused many different cultures into one. That view now is yielding to pluralism, which encourages newcomers to keep old traditions and languages, too.[13]

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[12]Banks, Teaching Strategies for Ethnic Studies, 2d ed., p. 21.

[13]K. M. Chrysler, "Splintered America Peril or Promise?" U. S. News and World Report, July 7, 1980, p. 33.

Statement of Problem

The investigator implemented an in-depth study of ethnic groups in an American History II course in Passaic High School, Passaic, New Jersey, to find out whether or not attitudes toward ethnic groups could be improved as compared with a high school class receiving the standard U.S. History curriculum.

> In recognition of the heterogenous composition of the nation and of the fact that in a multiethnic society a greater understanding of the contributions of one's own heritage and those of one's fellow citizens can contribute to a more harmonious, patriotic, and committed populace, and in recognition of the principle that all persons in the educational institutions of the nation should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group; it is the purpose of this title to provide assistance designed to afford to students opportunities to learn about the nature of their own cultural heritage, and to study the contributions of the cultural heritages of the other ethnic groups of the nation.*

*The above statement is taken from The Ethnic Heritage Studies Program Act, Title IV, Elementary and Secondary Education Act, which was passed in May, 1972 after three years of deliberation.

HYPOTHESIS

The researcher hypothesized that the experimental group would show a greater improvement in attitudes than the control group. The multicultural curriculum would provide students with an extensive overview of ethnic groups and enhance their scope of cultural differences, thereby dispelling some of the myths and stereotyping still believed by students in the traditional course(s).

Definition of Terms

Stereotype - occurs when one interprets an action or image of an individual from a particular ethnic group and labels an entire ethnic group with a typical pattern or behavior.

Melting Pot - occurs when all cultures in American society no longer maintain the traditions of their ancestors, and take on the dominant culture's traits.

Dominant Culture - occurs when the American culture (White Anglo Saxon Protestant) comes into conflict with the subcultures of the United States. The melting pot theory is the predominant thought.

Culture - is a style of social and artistic expression, particular to a society of class.

Cultural Pluralism - occurs when American society acknowledges the diversity of the people who live in the country.

Cultural Awareness - occurs when a person or group becomes sensitized to the differences of many cultures as compared to one's own.

Method and Rationale

Method

In the process of this project the researcher worked with an experimental group of students. This group was exposed to the researcher's revised curriculum dealing with U. S. History II. A pretest had been administered; following an eight-week period, the posttest was administered. This was needed to see whether or not there had been an effect of the experimental curriculum upon the students, to sensitize them and make them aware of ethnic groups through American History II.

The researcher used a method of in depth study of an ethnic group which related to their significance and time period in American History, such as the Irish and Chinese in the building of the first transcontinental railroad. History courses pertain to basic events which occurred and their effects on the nation's growth, not usually the people who have helped make America what it is today.

The writer chose two U. S. History classes which were covering the historical period of 1865 to the present. These groups received the traditional U. S. History, facts, dates, people, through the Anglo point of view. The experimental group was exposed to sensitivity training, understanding the basic society, knowing why certain bits of material had been excluded from the

history textbooks. The major objectives were to enhance the knowledge of students to the unique population which lives in the United States and to make them culturally sensitive to one another.

Rationale

It is not enough to mention isolated incidents of Black history or biographics or an occasional non-white leader or to tell teachers and other professionals tnat they should be devoid of prejudice and avoid discriminatory acts. Public servants should know about the intrinsic roles of ethnics in American history and society, their problems, their conflicts, and their characteristics. Brotherhood preaching is not the answer; knowledge is. The student and the later professional, as participants in group dynamics, must be acutely sensitive of their own attitudes and behaviors toward various ethnic groups. They must be even more knowledgeable of language, body, and intellectual nuances which may be different from their own, and which might prove threatening, if misunderstood. Those who teach must disseminate sufficient information for the student to become alerted to inaccuracies, biases, stereotypes and isolated prejudices that he might encounter in his daily routines.[14]

American history has been taught in the schools from a monocultural Anglo perspective. The need for placing more emphasis on the sociological environment has been stated in "three monu-

[14]Natalie Isser, Ethnic Studies in the University (Bethesda, Md; Eric Document Reproduction Service, ED 180 911, 1979).

mental federally, sponsored studies of...educational issues--The Coleman--Campbell Report...The Civil Rights Commission Report...and Project Talent...Each demonstrates that student achievement is influenced mainly by family conditioning, personal motivation, and the social climate of the school." These major sources of academic success or failure are inextricably connected with race or ethnicity.[15]

The school situation worsens where the group dominating the school system differs from that receiving its instruction. Among the curative recommendations of the National Advisory Commission on Civil Disorders was the "recognition of the history, culture, and contribution of minority groups to American civilization school curricula should be adapted to take advantage of students experiences and interests.[16]

A survey which had been distributed by Milton J. Gold, the associate director of the Multicultural component of Fordham University's Teach Corps project, distributed an eight-page open ended questionnaire on the nature and level of activity in multicultural education to the Superintendents of 31 American cities whose population exceeded 200,000.[17]

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[15]Henry G. Burger, "Adapting Education Cross-Culturally", Cultural Challenges to Education: The Influence of Cultural Factors in School Learning, ed. Cole S. Brembeck, Walker H. Hill, (Lexington, Massachusetts, D. C. Heath and Company, 1973), p. 111.

[16]Ibid., p. 116.

[17]Klassen, Gollnick, Pluralism and the American Teacher, p. 87.

The large cities were chosen on the assumption that the presence in larger cities of people from many cultural backgrounds probably would lead to greater activity in multicultural education.

As Milton Gold reviewed his results, 17 of 31 superintendents did not reply. In his conclusions, Mr. Gold found out that the superintendents regarded multicultural education as important.[18]

The summary of responses indicated a high level of awareness at the level of Central Administration of the need for multicultural education. The reported need for programs seems to arise largely from concern over intergroup relations or from concern over compliance with court orders for intergration.[19]

Most of the school districts indicated that major attention to contributions of diverse cultural groups was given in social studies programs. Most school systems organize their social studies programs around a number of key concepts, many of them multicultural in nature. Thus, teachers prepared to work in a culturally pluralistic manner are easily able to integrate pluralistic concepts into the curriculum.[20]

At the secondary school level, attention is given to pluralism in United States History courses, courses on State Problems of Democracy and Sociology. Elective courses (sometimes full year, sometime half-year or mini courses of a few weeks duration) are offered in most cities in Urban Problems, Minority

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[18] Ibid., p. 88.

[19] Ibid., p. 88.

[20] Ibid., p. 88.

Relations, Ethnic Studies, Minorities in America, Immigration, etc. A marked effort is made to develop understanding of the student's background, and perhaps his neighbor's, but little focus is placed on ethnic groups not in the immediate vicinity.[21]

Most educators would probably agree that curriculum and instructional materials should accurately and fairly reflect the history, culture, achievements, and contributions of all American people and how they relate and interact with each other. In addition, some advocates for the preservation of cultural diversity within the school environment feel that a positive recognition and acceptance of ethnic differences will aid in overcoming racism.[22]

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[21] Ibid., p. 88.

[22] Raymond H. Giles and Donna M. Gollnick, "Ethnic/Cultural Diversity as Reflected in Federal and State Educational Legislation and Policies", Pluralism and the American Teacher, ed. by Klassen, Gollnick, p. 155.

CHAPTER II

REVIEW OF LITERATURE

From the onset of teaching, observations of the way people perceive ethnic groups in the United States and the world instilled in the researcher a determination and sensitivity to seek why people distort information about ethnic groups. Ideas about skin color, language, and physical appearance generate a force within the United States and the world, evident in the resurgence of the Ku Klux Klan and anti-semetic groups, such as the Nazi party.

Stereotyping and Prejudice

The researcher investigated some significant historical perspectives concerning the plight of ethnic groups and occurrences of prejudice and discrimination directed toward Blacks, Jews, Native Americans, and Asian Americans. Attitudes and stereotypes have perpetuated themselves through the decades and unfortunately people believe them as the truth.

The lack of understanding and knowledge perpetuate the hostilities, ethnic slurs and stereotypes which are directed toward ethnic groups. Prejudice is reflected in language.

Kike, dago, nigger, and wetback are all part of the graceless vocabulary of prejudice. They differ from Jew, Italian, Black, and Mexican in that they convey meanings and images that disparage these groups and imply contempt.[1] Like language, prejudice has a syntax--a system of rules--that designates which adjectives can properly be attached to specific social groups. Primitive, lazy, and immoral are typically applied to Blacks, not to Jews. Instead, Jews are identified as rich, unethical, clannish; Italians as greasy or impulsive; Poles as dumb; Mexicans as shiftless; Japanese as sneaky; Catholics as priest-ridden and superstitious; women as passive, emotional, and incompetent.[2] Usually people joke about the preceding comments until it is directed at their particular group.

Also obscured is the reality that people, influenced by their ethnic backgrounds, are complex beings who are formed by a multitude of factors and emerge as distinctive human beings, similar to but not identical to other human beings. Recent studies attest to the persistence of stereotyping.[3,4] Although the casual nexus among stereotyping, prejudical attitude, and overt discriminatory behavior is not perfectly un-

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[1]Stephen Steinberg, "The Language of Prejudice," Today's Education, The Journal of National Education Association, Volume 60, No. 2, (February, 1971).

[2]Ibid., No. 2 (February, 1971) Reprinted.

[3]Gertrude J. Selznick and Stephen Steinberg, The Tenacity of Prejudice, New York, Evanston, San Francisco, London: Harper and Row (Harper Torchbooks, 1969).

[4]Charles Y. Glock, Roberta Writhnow, Jane Allen Piliavin, Metta Spencer, Adolescent Prejudice, New York, Evanston, San Francisco, London: (Harper and Row, 1975.)

derstood, it is abundantly clear that the phenomena are related and it is reasonable to assume that a variation in one dimension will produce at least some change in the others. A society which maintains solidarity while accommodating diversity must rid itself of the distorted images which still contaminate interethnic perceptions and which interfer with rational discourse regarding the history of ethnicity and its role, present and future, in the life of the country.[5]

Blacks

To research information about ethnic groups, a clearer perspective is needed of their plight through History and the groups who discouraged equality and provoked violent situations. Such violence was directed toward Blacks at the conclusions of the Civil War. The goal of this violence was to intimidate Blacks, to keep them from voting, and to reestablish the caste system that existed before the Civil War. Afro-Americans became victims of a rash of riots throughout the South between 1866 and 1898.

> Forty-Six died in a Memphis riot in 1866.
>
> Thirty Afro-Americans were killed in a riot that erupted in Meridan, Mississippi, in 1871.
>
> A riot broke out in Savannah, Georgia, in 1872 when Blacks tried to end segregation on the city's streetcars.
>
> When Afro-Americans tried to obtain the right to vote in New Orleans in 1896, a riot erupted in which forty-eight Blacks were killed.

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[5]Philip I. Freedman, "Counter-Stereotyping as the Basis of Multi-Ethnic Education". (Eric Document Reproduction Service, Ed. 163 147, 1978).

The difficult years persisted through the decades. In the Plessy vs. Ferguson Case of 1896, the Supreme Court upheld a Louisiana law that required segregation in railroad cars. The Court ruled that literacy tests and poll taxes required for voting were Constitutional. It stripped the Fourteenth and Fifteenth Amendments of all their meaning as far as Blacks were concerned and encouraged White Southerners to enact more racist laws.[6]

Not until the Brown vs. The Board of Education of Topeka, Kansas case had a positive move for Civil Rights become apparent. The landmark decision of this period was the Brown Decision of 1954, which ruled that school segregation is inherently unequal.[7] Supreme Court Justice, Earl Warren collaborated with the other Justices in stating:

> "We conclude that in the field of public education the doctrine of separate but equal has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs are, by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment."

Ku Klux Klan

The Ku Klux Klan was reorganized in 1915,[8] after it had been disbanded in 1869, due to laws passed by the states to prohibit its existence. Because of the violence which had been

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[6] Banks, Teaching Strategies for Ethnic Studies, 2d ed. 1979, p. 247.

[7] Ibid., p. 251.

[8] Ibid., p. 246.

provoked by the Klan, Congress passed the Enforcement Acts of 1870-1871. These increased the penalities for the denial to any citizen of rights secured by the Fourteenth and Fifteenth Amendments, provided for federal supervision of congressional elections, and authorized the President to suspend the writ of habeas corpus and employ military force in elections and disturbance.[9] It became a prime leader in anti-black violence. The lynchings of Blacks also became widespread. About 100 Blacks met their death each year at the end of the rope during these difficult years.[10]

Even today the remnants of the Ku Klux Klan and neo-nazis are felt. In Greensboro, North Carolina, a "Death to the Klan" rally was organized by the Communist Workers Party, in which five members of the Communist party were killed. There were five counts of murder and one count of rioting against each of the six defendants.[11] All defendants were found not guilty. After this court case, investigations continued. The Justice Department is investigating the case to determine whether the acquitted defendants can now be charged with Civil Rights violations. This sort of follow-up prosecution is used by the department on occasion, but it requires pinpointing some federally guaranteed civil right--for example, voting, interstate travel, or the use of public accommodation--that the defendants denied the victims.[12]

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[9]Dumas Malone, Basil Rauch, The New Nation 1865-1917 (New York, Appleton-Century Crofts 1960), p. 27.

[10]Banks, Teaching Strategies for Ethnic Studies, 2d ed., 1979, p. 246.

[11]"A Litany of "Not Guilty". Klansmen and Nazis are freed in Greensboro killings." Time Magazine, Dec. 1, 1980, p. 25.

[12]Ibid., p. 28.

Allegations have been made that the KKK was involved in the killings of many Black children in Atlanta, Georgia. According to the New York Times, March 15, 1981, "Some Blacks suspect involvement of the KKK or another white supremacist organization in the killings. Others suspect a religious cult.[13] All these things and more, including white racism, whose unredeemed resiliance may be read in the revival of the Klan, or scrawled above the nation's urinals, where it belongs.[14] Some social scientists believe that public paranoia has led not only to demands for the restoration of capital punishment and long prison sentences, but also to such ugly phenomena as the resurgence of the Ku Klux Klan.[15]

Civil Rights

Have things changed that much since the passing of Civil Rights legislation? As patience wore thin, militant, non-violent and violent groups were begun in order to achieve and protect Black's Civil Rights. New Organizations rose and some not so new. Among the active groups for equal rights were: the NAACP, American Civil Liberties Union, Urban League, Core (Congress of Racial Equality) SNCC (The Student Nonviolent Coordinating Committee), the Southern Christian Leadership Conference and the Black Panthers. Violence and non-violence filled

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[13] "Investigators Feel Many Killers, Separately, Slew Atlanta Children." New York Times, March 15, 1981, sec. 1, pp. 1 and 32.

[14] "The Great Black and White Secret", by Roger Rosenblatt, Time Magazize, March 16, 1981, pp. 93-94.

[15] New York Times, March 15, 1981, p. 32.

the television sets of Americans during the 60's. The unfortunate circumstances and violence which errupted in the cities during the 60's has left its impression upon American Society.

It is odd to think that this is where the Civil rights movement of the 1960's has wound up, or down. But as any strict constructionist will adjure, the Civil rights laws were enacted to allow for equal chances, not equal smiles; so it should hardly shock the system to learn that, on the bulk of the evidence, official and personal, the American social scene is less mixed now than ever. In the March issue of Fortune, Roger Wilkins sees Blacks and Whites separated by a widening "social chasm". Recent reports of the United States commission on Civil Rights and of the National Urban League Concur.[16]

Jews

Violence was directed not only toward races, but toward religious groups. The Ku Klux Klan took the lead in Anti-Semitic propaganda in the late 1800's through the turn of the century, when the Nazi party picked up the momentum of persecuting an entire ethnic group, the Jews.

Anti-semitism became quite visible in an order directed by General Ulysses S. Grant. In December, 1862, Grant issued an Order No. 11. It expelled "The Jews" as a class from the Department of Tennessee, without trial or hearings. Cesar Tashel, one of those deported, visited President Lincoln in Washington to protest. Lincoln was sympathetic. He directed Grant to cancel the infamous order.[17]

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[16] Time Magazine, March 16, 1981, p. 93.

[17] Banks, Teaching Strategies for Ethnic Studies, 2d ed. 1979, p. 214.

Anti-Semitism has never been an instrument of government policy, as has been the case in Europe. Violence has never been a serious problem for Jewish-Americans, and even Grant's order produced no physical violence against them. The pattern of bigotry and hatred characterized by the post Civil War years did lead to the Georgia lynching in 1915 of a Jew named, Leo Franks.[18]

Later, when the Nazi government took hold in Germany, the scapegoat ideology used the Jews as an outward release for their frustration and fears in pre-war Germany. Hitler was not the only pre-war European regime that was Anti-semitic. The Polish and Russian administrations also were suspicious of Jews, but where the Poles and the Russians persecuted, Hitler exterminated--or tried to. Hitler's treatment of Jews differed from his treatment of the other subject races in Europe. The latter could be made to work and, perhaps, even to help the Germans as collaborators or mercenaries. But the Jews had to die.[19]

The resurgence of anti-semitism has feared its ugly head. In Poland there is a movement by 1,000 Polish veterans to instigate an anti-semitic movement. Orators singled out Jews in the Stalin-Era Polish Secret Police and Government as the torturers and murderers of "Polish Patriots". Declared a former soldier in Poland's Home Army "Those Jewish nationalists made a bloodbath. Let us block the way to power of the next generation of zionists."[20] So the myth and stereotypes of Jews perpetuate hostilities of 40 years ago.

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[18] Ibid., p. 215.

[19] Mark Arnold-Forster, The World At War (New York, NY, The New American Library, Inc., 1974), p. 269.

[20] Time Magazine, March 23, 1981, p. 35.

Native Americans

Another ethnic group, which has suffered from the dominant culture of the United States and today is recognized as a valuable contribution to American History, is the Indian, as Robert F. Kennedy stated:

> "We have found that there are nearly three hundred separate Indian languages and dialects still spoken in the United States, and many estimates suggest that considerably more than half of the school age children retain the use of the Indian tongue. This is something we should be proud of. Cultural differences are not a national burden. They are a national resource.[21]

American History, and its misinformation of ethnic groups, has perpetuated stereotypes and myths, such as the American Indians. An example of how this myth was created and the way negative public opinion was created is in a quote by General George Crook in the popular book,[22] Bury My Heart at Wounded Knee, by Dee Brown, published by Holt, Rinehart and Winston, 1970, p. 405.

> "It is too often the case, that border newspapers...disseminate all sorts of exaggerations and falsehoods about the Indians, which are copied in papers of high character and wide circulation, in other parts of the country, while the Indians' side of the case is rarely ever heard. In this way, the people at large get false ideas with reference to the matter. Then when the outbreak does come, public attention is turned to the Indians, their crimes and atrocities are alone condemned, while the persons whose injustices had driven them to this course escape scot-free and are the loudest in their denunciations. No one knows this fact bet-

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[21] Robert F. Kennedy (From Subcommittee Hearings Special Subcommittee on Indian Education, Part 2, statement of Senator Robert F. Kennedy, at Twins Oaks, Oklahoma).

[22] Joe S. Sando, "White Created Myths about American Indians", The American Indian Reader, ed. by Jeanette Henry (The Indian Historian Press, 1972), p. 131.

> ter than the Indian; therefore, he is excusable in seeing no justice in a government which only punishes him, while it allows the white man to plunder him as he pleases."

The treatment of Native Americans as second class citizens and the displacement of them had been mandated through Federal laws enacted under the Presidency of Andrew Jackson. As more land was needed with the increasing population of the white man, Indian land became the solution. Between 1829 and 1937, six important events in United States History took place:

1. Some 125,000 Native-American men, women and children from five major indigenous tribal groupings, were removed from homelands in the area of present-day North Carolina, South Carolina, Georgia, Florida, Alabama, and Mississippi, and parked into semi-arid reservations in the Oklahoma Territory. This removal was accomplished by Military force, whenever Chicanery and Treaty manipulations failed in their purpose. So profound was the impact of the removal policy that the trek has come to be variously remembered as "The Trail of Tears", or "The Trails of Death" in the spoken annals of the tribes afflicted.
2. By conservative estimate, some one third of the peoples forced to relocate themselves on land less useful to Anglo Americans died along the way. Thus, the removal policy cost some 40,000 lives in seven years! More celebrated American military ventures have been less costly in terms of human life.
3. Massacres were justified whenever Indian peoples proved "introctable", or uncooperative. The so-called Black Hawk War, in which the Sauk Tribe, led by war Chief Black Hawk, dared to resist the military emphasis of the removal policy, was a clear example.
4. Some 75 treaties, "masterpieces of intimidation, bribery, threats, misrepresentation, force, and fraud," were variously made and broken during the Jackson administration's two terms in office.
5. President Jackson, in one of the most flagrant violations of the principle of separation of powers chronicled in United States History, openly encouraged the state of Georgia to defy Supreme Court rulings in favor of Indian rights in the Cherokee nation cases.

6. American Indian policy was firmly fixed during the Jackson years. No less than five major legislative acts, including the Indian Removal Act, the Indian Trade and Intercourse Act, the creation of a Department of Indian Affairs (under the Department of War!) and regulations for the division of spoils ceded Indian lands.[23]

As the preceding section explains, many injustices had been perpetrated toward Native Americans. The legal genocide of an ethnic group was condoned by the Federal Government and encouraged by Andrew Jackson. This did not end the misconception and distortion of Native Americans in United States History. A survey by the American Indian Historical Society, and reported by Jeannette Henry, of 43 California State Textbooks submitted, and in use, in those elementary grades revealed the following conclusions:[24]

The American Indian is "barely mentioned" in writings on the Colonial period of United States History.

The history of the Gold Rush makes no mention, or only distorted mention, of the Indian.

The contributions of the Native American to the economy of the nation and the world are barely mentioned, if at all.

The relationship between the Federal Government and Native Americans is distorted; there is no effort to create an understanding of the current situation.

The significance of treaties made with Indian groups is either totally omitted, or totally misinterpreted.

The true condition of reservation Indians is completely ignored, or misinterpreted.

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[23]Ibid., "Historic Repression and the Native American, by Ron Caselli," p. 62.

[24]Ibid., p. 63

[25]Ibid., p. 63.

The book, Stereotypes, Distortions and Omissions in U. S. History Textbooks, New York, prepared by the Council on Interracial Books for children is effective in highlighting textbooks which are not conducive in presenting a specific group in an objective manner. Stereotypes and distortions are paraphrased in the book outline, so teachers who may order books can get an overall perspective of the historical truth.

For the melting pot theory to work, Indians, as well as all other minority groups, must be accepted into the greater or dominant American society as they are. For the Indians to be accepted into the mainstream they had to submit themselves to an unconditioned surrender of their Indianness, and to the American or dominant society, they could keep their cultural identity and be a part of the dominant society. However, today many Indians lose their identity for the sake of aligning themselves with the mainstream of American life. For the Indian, the melting pot is a myth.[26]

Asians

Who are the Asian Americans? If one relies on textbooks and curriculum materials currently available, the answer is elusive at best. Very little is taught about the Asian Americans in our educational institutions at all levels of instruction.[27]

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[26]Ibid., p. 134.

[27]Don Hata, Jr., "Asian Americans and Education for Cultural Pluralism", Cultural Pluralism in Education: A Mandate for Change, ed. by Madelon D. Stent, William R. Hayard, Harry N. Rivilin, (Prentice Hall, Inc., Englewood Cliffs, New Jersey, 1973), p. 123.

Many different groups of Asians are included in the title of Asian Americans. They include Chinese, Japanese, and Koreans from East Asia; Indian, Pakistani, and other groups from South Asia, Vietnamese, Indonesians, Thais, Malaysians, Filipinos, and others from southeast Asia, and a wide representation of Pacific peoples such as Samoans, Guamanians, and native Hawaiians. Some are relatively new to the United States. Others such as the Chinese and Japanese, can trace their roots in this nation to the early nineteenth century. But whether they are old or new additions to the American scene, all Asian Americans as well as Asians in Asia have remained largely ignored by educators and textbook authors.[28]

Asian Americans, one of America's most diverse and interesting ethnic groups, are rarely studied in the elementary and high school grades. When discussed in textbooks, they are most often used to illustrate how a non-white ethnic group can succeed in the United States. Because of their economic and educational success, Japanese Americans have been called the "model minority" in the United States.[29] In contrast to the alien and potentially subversive image which stereotyped the Japanese Americans before they proved their loyalty in bloody combat during World War II,[30] contemporary writers now hail them as Asian Horatio Algers who are "outwhiting the whites".[31]

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[28] Ibid., p. 124.

[29] Banks, Teaching Strategies for Ethnic Studies, 2d ed. 1979, p. 301.

[30] Bill Hosokawa's Nisei: The Quiet Americans, (New York: Morrow and Co., 1969) pp. 393 - 422.

[31] "Success Story: Outwhiting the Whites", Newsweek, June 21, 1971, pp. 24 - 25.

Many whites view the Japanese and other Asian Americans as members of a model minority, whose docile and accommodationist posture should be emulated by more aggressive Blacks and Browns.[32]

Chinese

The Chinese came to America seeking a better life. Life in America was not easy especially finding a job. Their arrival in California and their appearance and culture was strange to white Americans. Although White Americans expressed little overt hostility toward the Chinese when they first started immigrating to the West Coast in substantial numbers in the 1850's. They considered them exotic, strange people. Whites thought that the Chinese were strange because of their traditional Chinese clothing, language, queue hair style, and skin color. Almost from the beginning, the Chinese were the victims of dehumanizing curiosity and racism.[33]

To elaborate upon Chinese traditions and purposes for journeying to the United States, Maxine Hong Kingston portrays the cultural traditions of Chinese Women in China and America in the book, The Woman Warrior: Memories of a Girlhood Among Ghosts. In her book, Chinamen, she paints a picture of the hardships and separation of family to earn enough money to pay for passage to America, the building of the railroad, and the role that the Chinese played in completing the most difficult part of the transcontinental railroad.

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[32]Harry H. L. Kitano, Japanese Americans, The Evalution of a Subculture, (Englewood Cliffs, New Jersey: Prentice-Hall, 1969), p. XI - XII, 2 - 4.

[33]Banks, Teaching Strategies for Ethnic Studies, 2d ed. 1979, p. 305.

As the number of Chinese immigrants increased, many people became frightened by this fact. With the increase of Chinese entering the United States an anti-Chinese movement began. Anti-Chinese activities took the form of racist newspaper stories; violent attacks against defenseless men, women, and children, and highly discriminatory laws aimed particularly at the Chinese, such as the Queues Ordinance, the Laundry Ordinance and the 1876 Cubic Air Law. One of the most blatantly discriminatory laws was the foreign miner's tax which was passed by the California legislature in 1850. Applied most effectively against the Chinese, it forced them to pay a highly disproportionate share of the taxes collected under the law. Taxes paid by the Chinese largely financed the California State and County governments during this period.[34] One of the most effective laws passed in decreasing the number of Chinese entering the United States was the Immigration Act of 1882. This stopped the entrance of Chinese laborers for a ten-year period.

Japanese

Much like the Chinese, the Japanese people experienced discrimination upon their arrival into the United States. There are, however, two distinguishing differences. Firstly, the Japanese had a strong nation that could threaten the balance of world power when its citizens in the United States were ill treated. Secondly, the fact that they were able to marry

[34]Lowell K. Y. Chun-Hoon, "Teaching the Asian American Experience", in James A. Banks, ed., Teaching Ethnic Studies: Concepts and Strategies (Washington, DC: National Council for the Social Studies 43rd Yearbook, 1973), p. 136.

helped the Japanese to establish strong families in the United States. Some writers consider the Japanese family the most significant factor in the social and economic mobility of Japanese Americans.[35]

As the Japanese people used their expertise in farming and achieved high yields in crop production, they became a threat to the other farmers. As the Japanese progressed, they became a threat to the community; anti-Japanese sentiment began to grow. As in the anti-Chinese movement, the labor unions in California took the lead in mounting the campaign against the Japanese. They were later joined by numerous other pressure groups including the influential Native Sons of the Golden West, the American Legion and various farm groups, represented chiefly by the California State Grange. A major role was played early in the campaign by the press, especially the Hearst newspapers in California, which ran lurid, and grossly distorted stories about the Japanese with such headlines as, "The Japanese Invasion", "The Problem of the Hour", "Japanese a Menace to American Women", and "The Yellow Peril"--"How Japanese Crowd Out the White Race".[36]

President Theodore Roosevelt, through public pressure groups, settled an agreement with Japan called the Gentleman's Agreement, which Japan agreed to "voluntarily" halt the emigration of laborers starting in 1908.[37] But the anti-Japanese

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[35]Banks, Teaching Strategies for Ethnic Studies, 2d ed., 1979, p. 312.

[36]Milton J. Gold, Carol A. Grant, Harry N. Rivilion, eds. In Praise of Diversity: A Resource Book for Multicultural Education (Teacher Corps. Association of Teacher Educators, Washington, DC, 1977), p. 146.

[37]Ibid., p. 146.

movement continued. That resulted in a California law called the Alien Land Law, which halted the buying of land from which the Japanese obtained their livlihood. They were also considered aliens ineligible for citizenship.

When the Japanese bombed Pearl Harbor, a tragic part of American History began. As newspapers began publishing racist tirades against the Japanese "Yellow Peril" and rumor based stories of acts of espionage committed by Japanese Americans. These stories gained considerable credence when high government officials issued reports, later found to be totally without basis, about purported fifth column activities in aid of the attack by Japanese Americans in Hawaii.[38]

Hostility directed toward Italian-Americans was practically null, and German-Americans were the objects of only a little overt discrimination. But Japanese-Americans suffered badly. Their treatment was by far the blackest mark on the World War II record. The government and the army surrendered to regional prejudice. The West Coast, where most Japanese-Americans lived, became highly panicky in the weeks following the Japanese attack. Although the round up of potentially dangerous enemy aliens had included Japanese, many people on the coast demanded that something be done about the Japanese-Americans, who had long been victims of discrimination there. Roosevelt caved in. On February 19, 1942, he authorized military commanders to remove "any or all persons" from any area the Secretary of War or other

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[38]Ibid., p. 146.

military commanders might designate. About 112,000 people were forced into barbed wire stockades and then moved out to ten permanent camps in the interior, emphemistically called "relocation centers". The whole affair was the result of panic and prejudice; this was indicated by the contrast of the Japanese-Americans in Hawaii, where much less prejudice existed.[39]

All ethnic groups have suffered a type of discourse, hatred, discrimination, and even genocide. Looking through history, many ethnic groups have suffered a loss of dignity through potato blights, working on the railroad, broken treaties, relocation centers, racial riots, revolutions, religious freedom, war, and nuclear weapons. The study of historical information can clarify the distortions and stereotypes which perpetuate racism prejudice and discrimination.

Studying the disasters which inflicted many groups and also their unique differences and rich culture can create a better understanding of one another in this country. As Ralph Ellison personifies in his book, The Invisible Man, to make the uniqueness of an ethnic group "invisible" would be the destruction of a culture and ethnic groups' contributions to American History.

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[39]David Shannon, 20th Century America, p. 480.

Melting Pot

The American vision of itself is of a nation of citizens determining their own destiny; of cultural differences flourishing in an atmosphere of mutual respect; of diverse peoples sharing their own lives, and their destiny in their own fashion. That is what we understand as the United States.[40]

At one time a basic theory of American ethnic groups had been established. That theory suggested that the United States is a "melting pot" of all ethnic groups which had melted into the dominant culture.

The great bulk of school curriculum material is based on the cultural melting-pot construct, through which singular (and artificial) cultural values are transmitted (and seemingly transmuted). The operating principle seems to be that all cultures, thereby, are equal, with the dominant culture being more equal than others. It is hardly surprising to note that few pupils or parents, other than those from the dominant cultures, are satisfied with things curricular. The tragic and unrecompensable price, is the damage to relatively helpless and certainly innocent children. They are victimized twice: once by emerging from schooling with distorted (up or down) self-concepts; and twice over for those who are eased out of schooling through one or another of the systematic trapdoors.[41]

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[40]Robert F. Kennedy, Subcommittee Hearings, Special Subcommittee on Indian Education.

[41]William R. Hayard and Madelon D. Stent, "Cultural Pluralism and Schooling: Some Preliminary Observations", Cultural Pluralism in Education: A Mandate for Change, ed. by William R. Hayard and Madelon D. Stent, (Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1973), p. 24.

In this age of conformity, when cultural differences are usually considered as indications of maladjustment and even "oddity" it is probably an extreme act of non-conformity to believe that cultural differences are necessary, and good, and ever indispensable. This is not referring only to differences that are on the outside, but those having an intrinsic value, going deeper than the skin; those differences which make each of us individuals. Pride is sharing these cultural differences with those about us, and pride not only in accepting, but profoundly understanding the differences of others is a major theme in the symphony of cultural enrichment.[42]

In this pluralistic society, Americans need to understand the different peoples who make up the population of the United States. For years students have perceived the stereotypes, myths and the exclusion of different ethnic groups through a history textbook, television, and curriculum of a school. Usually the negative rather than the positive aspects of a particular ethnic group are exemplified in United States History textbooks.

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[42]Louis W. Ballard, "Cultural Differences? A Major Theme in Cultural Enrichment", The American Indian Reader, ed. by Jeanette Henry. (The American Indian Historian Press, 1972), p. 3.

PLURALISM AND EDUCATION

Early in the 20th Century, a few liberal intellectuals had begun to doubt the desirability of the "melting pot" goal and to argue the virtues of "cultural pluralism". They saw much that was valuable in the culture of immigrants and believed it should be preserved. They also denied the validity of the stereotyped impressions of immigrants held even by many who were progressives politically and economically. During the 1920's, probably partly in reaction to the excesses of the Ku Klux Klan, "cultural pluralism" as a socially desirable attribute gained considerable ground, and toleration of minority groups and their ways of living came to be one of the commonest tinets of the liberal creed. By the end of the 1930's in the overwhelming majority of educated circles, to express a hostile sentiment toward a minority group, especially antisematic or anti-Negro slur, was to place oneself beyond the pale of respectability. Anglo-Saxonism, once almost universal except among minority groups themselves, was a weak force except among people of little education.[43]

In a lecture on cultures, Dr. David T. Abalos stated:

> "The most fundamental reality of all human life is our relationship to self, others and problems. Cultures provide people with patterns by which to shape daily existence. Institutions such as the family, the school, the religious cult give an external and objective shape to the pattern and the values of a particular culture. Therefore, it can be said that culture consists of patterns of human relationships of human institutions

[43] Shannon, 20th Century America, p. 380.

> that determine how we relate ourselves to ourselves, to others, to powerful ideas, and to the world around us. By comparing different cultures we actually compare how differently human beings institutionalize or channel their energy. But it is not enough for us to merely look at and compare different cultures. The issue is to perceive human relationships in motion, i.e. cultures in motion.[44]

Schools

B. F. Skinner stated:

> "I have always said that when students fail, it isn't their fault, students don't fail; teachers fail. But is it their fault? Not really. What fails is the society, which gives them limited resources, poor education and a bad educational system that is at fault. That's where you stop. So if one wants to improve education, don't blame the students, don't blame the teachers; invent a new system of education."[45]

B. F. Skinner's words have an eerie ring to them. It is apparent that our educational institutions are failing students needs. Which have resulted in low basic skills scores, and remedial courses for college freshman so they may become matriculated students.

Every child should achieve his fullest potential. Education's goal thus must bring not only skills but a positive self-esteem, the child must enjoy the respect of his peers and those adults significant to him. To aid this process, the child must have a sense of tradition and respect for his origins and cultural environment, as well as adjusting to the larger society

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[44]This statement was taken from a course instructed by Dr. David T. Abalos, a professor at Seton Hall University. His fundamental approach to this subject gave the writer insight to the complexities of our society and its intercultural relationships.

[45]B. F. Skinner, U.S. News and World Report, November 3, 1980.

in which he/she must function. Further, it is important to the child to know that his/her primary groups--his/her family--his/her culture--are respected in the community and accepted by the community.[46]

Looking back through the years, the concept of multicultural and multiethnic education is far from a new idea. As William E. Vickery and Stewart G. Cole in 1943 stated:

> "Recognizing the diversity of racial, religious, ethnic and socioeconomic sub-cultures which are rooted in our social soil, and the need for intergrating them in the interest of national unity, which are the principles of citizenship for American Democracy to be, and how may we educate youth of different cultural backgrounds to fulfill the privileges and responsibilities of American citizens.[47]

How long will school systems neglect to see the immense diversity of the country. With an ever increasing number of immigrants entering the United States, with their native tongues and cultural heritage, it is quite difficult for them to enter the mainstream of the dominant culture which in certain areas may be contrary to their beliefs and traditions.

The original purpose of public education was to Americanize all new comers into this country. And what more effective way than through the educational institution. This was done so that the American way would be instilled upon the people of diverse backgrounds and the old ways forgotten. In this form of educational institution, assimilation instead of acculturation is the dominant style. Years ago, it was difficult

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[46]Lita Schwartz, "Increasing Ethnic Sensitivity", Eric document.

[47]William E. Vickery and Stewart G. Cole, Intercultural Education in American Schools: Proposed Objectives and Methods (Harper and Brothers Publishers, New York and London, 1943), p. 4.

for new comers to assimilate to the American culture and even today ethnic enclaves still exist. The melting pot ideology has failed. Scciety is splintered and the youth of America are seeking their identity. Cultural pluralism is both a fact and a concept which has not been recognized. The fact that the United States includes citizens of diverse cultures cannot be challenged. The extent to which the non-white cultures have been disenfranchised or made invisible varies but their existence is a fact.[48]

Their existence is a fact. If one travels from the West Coast to the East Coast of the United States, one will find Frenchtowns, Germantowns, Englishtowns, Chinatowns, Little Italies, and enclaves of Puerto Ricans, Blacks, Japanese, Polish, and the list is unending. Many of the above ethnic groups have schools paid for by parents, so that their children will not lose their cultural heritage. There are many differences in the above mentioned groups. Many people of these groups are invisible, and have acculturated and assimilated into the dominant culture, due to the fact that their skin is white. Where as any other group whose skin is not white cannot assimilate and acculturate so easily. As Eduardo Seda Bonilla stated:

> "An educational system geared toward the goal of Americanization, has become a gate to hell for Puerto Ricans, Mexicans, Blacks, Armerindian students since it disintergrates their ethnic identity and forces in them the American way which spells self-hatred and dehumanized uprootedness."[49]

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[48] William R. Hayard and Madelon D. Stent, "Cultural Pluralism and Schooling: Some Preliminary Observations". Cultural Pluralism in Education: A Mandate for Change, ed. by Stent, Hayard and Rivilin, p. 13.

[49] Eduardo Seda Bonilla, "Ethnic and Bilingual Education for Cultural Pluralism", Cultural Pluralism in Education: A Mandate for Change, ed. by Stent, Hayard and Rivilin, p. 119.

A new recognition of America's diversity and an awakened interest in the ethnic roots of its people have received widespread attention in recent years. Conceivably the awareness and interest springs from the urgent demands of minorities for acceptance and recognition, conceivably they also arise from a new focus on cultural backgrounds and social history. In any case, attention to the fundamental diversity that marks the American population is a welcome reversal of the time honored view of the United States as a "melting pot" which was to mold all our country's ethnic varieties into a single common amalgam.[50]

Social Studies

Ethnic pluralism in social studies has a potential for helping students acquire conceptual, attitudinal and valuative frameworks and skills essential in a highly diversified world, and (to the acquisition of) a deeper understanding of and appreciation for the contributions of different ethnic groups to American culture and the human experience. In other words, a reciprocal supportive and complementary relationship exists between ethnic pluralism and social studies effectively without serious and simultaneous examination of ethnic diversity in both untenable and indefensible. Such an approach would be a blatant rejection of societal realities and scholastic honesty.[51]

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[50]Gold, In Praise of Diversity, A Resource Book for Multicultural Education, p. 2.

[51]Geneva Gay, "Ethnic Pluralism In Social Studies Education: Where To From Here?" Social Education, January, 1980, p. 521.

Students live in a pluralistic world that will become increasingly more so in the future. A significant aspect of this pluralism is ethnic diversity. Therefore, if social studies is to actualize its commitment to helping students develop knowledge and skills that are applicable to their life situations, it is reasonable and realistic for them to learn to formulate and test hypotheses, make and apply generalizations, collect and analyze and clarify values, and master socio-civic participatory skills through the use of ethnically pluralistic content, experience and events.[52]

It is a fact that some progress has been made in raising consciousness and developing awareness about America's ethnic diversity, and in achieving more equitable distribution of opportunities and rewards for ethnic minorities. However, to assume that the problems have been resolved is sheer folly. Moreover, ethnicity, racism, and related issues are persistent, pervasive phenomena which affect all aspects of individual's lives--psychological. Given this reality, as long as social studies education is committed to developing citizenship for democratic living, understanding of and appreciation for alternative life styles, and acquiring skills to make rational, responsible decisions about public and private issues, the study of ethnicity is a moral as well as a functional imperative.[53]

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[52]Ibid., p. 53.

[53]Ibid., p. 52.

Education for liberation (from political and economic oppression, psychological captivity, and personal degradation) and the reconstruction of society to actualize the ideals of freedom equality, and human dignity for all individuals fall especially within the discipline of social studies. It must, of necessity, include issues, problems, and events inherent to ethnic pluralism.

Some foundations have been established on which future strategies can be planned for moving ahead with the actualization of ethnic pluralism in social studies education programs. Several strategies are suggested here as plausible recommendations for developing action plans for achieving a more comprehensive intergration of ethnic pluralism and social studies education:

1. The governing principle of the revision of social studies curriculum should be "the persistent presence and influence of ethnic groups in the development of American History, life and culture, and the advancement of humankind.

2. The development of anthropological and sociological frames of references should be prerequisite conditions or "attitudinal readiness" for studying ethnic pluralism. These attitudinal sets should include understanding the concept of culture; the goals, functions, and effects of stereotyping; and ways to process cultural content about ethnic groups. It is imperative for students and teachers to understand that the only constructive way to manage conceptually such content is to view it in terms of patterns or sets of inclinations likely to occur with some degree of regularity across groups of individual group members.

3. The curriculum should include more honest and direct multi-dimensional confrontations with controversial issues pertinent to ethnic groups' histories, cultures, and experiences. These confrontations should include

the human factor of such issues as racism, mobility, alienation, equality, ethnicity, and dignity. Such analyses will demand greater reliance upon materials that are ethnically-specific, affective, and expressive, and personal and symbolic commentaries, and upon experiential learning activities, along with more conventional types of social studies content and resources.

4. The curriculum should include a more comprehensive view of ethnic group cultures and life styles. The propensity to emphasize only "heroes and heroines" and "contributions" should be extended to include culture as the dynamic interaction of all the things ethnic groups do in the process of being themselves, their institutions, artifacts, symbols, and social systems. Ethnic pluralism in the social studies should also facilitate analyses of common socio-political problems that many ethnic groups and individuals encounter, along with examinations of the "differential experiencing" of these problems.

5. Curriculum planners should exercise more conscientious thought, deliberate planning, reasoned argument and the application of ethnic knowledge in the design of ethnically pluralistic programs. It is imperative that such generic curriculum design principles as readiness, continuity, intergration, scope, sequence, balance, and internal consistency govern efforts to incorporate ethnic content into social studies curriculum and instruction.[54]

As long as the United States and the world continue to be composed of diversified ethnic populations, a variety of different life styles and cultures, and competing intra- and inter-national sociocultural systems, it is essential for ethnic pluralism to be an integral component of social studies education. Can social studies educators learn from the experiences and experimentations with ethnic pluralism thus far, and of what value are these lessons for expediting the task of integrating ethnic pluralism into the entirety of social studies instruction at all grade levels.[55]

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[54] Ibid., p. 55.

[55] Ibid., p. 55.

SUMMARY

Institutions, such as Education, have maintained the practice of Americanization and assimilation, so the "melting pot" theory perpetuates itself even today. The reviewed research brought out the significance of cultural pluralism and alternatives to a standardized curriculum.

The essence of this chapter brings to the reader a historical background of a few instances in which pertinent ethnic data had been omitted. The constant misinformation of people and their origins has had a dissolutioning effect on the omitted groups. The reality of people in our society and its true image are distorted through many textbooks and curricula.

People are concerned about the future of education and its importance to society. As is stated in this chapter, people are complex beings. When conflicts arise, how well does one understand the motives and cultures of a person? Whether or not this is taken seriously, many authors and academicians have stated the significance of a person's behavior and function in American Society as based upon the culturally intrinsic aspect of the person, and their growth in the dominant society. As Dr. David T. Abalos stated:

> "Institutions such as the family, the school, the religious cult give an external and objective shape to the pattern and the values of a particular culture."

This chapter is a brief statement about a culturally pluralistic society and its schools. The advocates are few, but a growing momentum is gaining speed as is documented in this chapter. Geneva Gay brings out the importance and underlying implications for revision in school curriculums.

CHAPTER III

RESEARCH

An instrument was developed to measure the attitudes of students in control and experimental group settings through information gained in the literature which had been reviewed. The revised curriculum included a list of listening skills, films, books, filmstrips and cross cultural simulation BA FA BA FA which were used only with the experimental group.

Sample

Experimental Group

This group consisted of sixteen students from different ethnic backgrounds, such as Cuban, Puerto Rican, Polish, German, Filippino, Italian, Black and Arabic. The students were heterogeneously grouped running from Honors to C Level according to the school system's tracks. The book that was used for the course was on a ninth grade level. Information was supplemented by the following list of books, films, filmstrips and activities. The revised curriculum was used with the experimental group. These students attended classes from 6:00p.m. to 7:45p.m., Monday through Thursday. Students attending this class had failed the course but wished to graduate early, or dropped out of school and wished to complete their high school education. This class received a pretest and posttest.

Control Group

This class consisted of 24 students from a multitude of ethnic backgrounds, grouped homogenously at a B Level. The books used were on a 10th and 11th grade reading level. Students experienced the political and diplomatic aspects of American History. This class met five days a week for forty minutes a day. This course lasted the entire school year. A pretest and posttest, the same as the experimental group, were administered and compared.

Materials

Pre and Post Test

The pretest and posttest are the same. This test (Appendix A) was developed through the research of the literature. Stereotypes and ethnic myths which perpetuate themselves were the primary focus of this test. This test deals with many popular beliefs, such as whether a person's race has a bearing on a person's intelligence. This test also seeks to find out if the students can see some of the major social problems facing America such as the white, non-white situation, and whether or not students see that they learn prejudice and racism from relatives and peers. This test touched upon the school and community and attempted to see if, through education, we can learn to appreciate one another more. The pretest and posttest were administered to the control and experimental groups.

Films

These films were shown to the experimental group: "Black History, Lost, Strayed or Stolen" dealt with the exclusion of

Blacks in American History and the stereotypes and myths which people perceive as truth. The film, "Bill Cosby on Prejudice" gives the viewer a list of racial, ethnic, and religious stereotypes which are used in everyday communication. The bigot is perfect, but all others should be done away with, for they are different.

"Money on the Land", the eighth film in Alistair Cooke's America series, covers the turn of the 19th Century, inventors and industrialism. Chicago grows, Edison finds the methods and resources, the Rockefellers, Carnegies and Vanderbilts move in and capitalize upon the industrial age, and the farmer moves from his poor farm to a worse situation in the cities.

In "Domesticating of the West", the seventh film in Alistair Cooke's America series, deals with the West after the Civil War. The Mormans in Utah, the transcontinental rail link, cowboys, European immigrants and the Indians' last desperate struggles are a prelude to the present day poverty of reservation life.

In the film, "Report from Wounded Knee", a short history of the official position and attitudes toward the American Indians were depicted that led to the infamous massacre of the Sioux at Wounded Knee in 1890, using materials from the National Archives and paintings by Remington. In segments of this film, a comparison of Wounded Knee and the My-Lai incident is brought to the viewers.

"Ishi in Two Worlds" is the story of Ishi, the sole survivor of the Yahi Indians of California, the last person in North America known to have spent most of his life leading a totally aboriginal existence. The distruction of the Indian, such as Ishi and the circumstances which led to this unfortunate result is based on the book written by Theodore Krocher.

"Arrow to the Sun", created by Gerald Mc Dermott, is a children's story of a boy in search of his father, within the context, much of the Pueblo Indian's religion and customs are viewed. The religious lines can be drawn as to the meaning of the birth of the child, with strong parrells of Christ's birth and search for wisdom.

The film, "the Sneetches", by Dr. Seuse, was instrumental in dealing with those who are culturally different by the use of the Star Bellied Sneetches and those who didn't have a star, depicting discrimination. This level is good for elementary, middle, and high school.

"The Huddled Masses" is the ninth film in the Alistair Cooke America series, showing the torch of the Statue of Liberty and ships, and the inspection of those who stopped on Ellis Island before their arrival. Old photographs of the poor newcomers' plight contrast with oil portraits of tycoons who got fat at their expense. It includes a combination of holidays celebrated through parades in recognition of those groups who make up American Society.

The film, "The Immigrant Experience: The Long Long Journey", focuses on the "Americanization" process of minority groups. It deals with the problems and dreams of new immigrants in America by telling about an uprooted Polish family's trials and culture shock as felt by Janek.

"Ku Klux Klan: The Invisible Empire" is a CBS News Report on the Klan and its activities from the post Civil War era up to 1965. News footages vividly depict the violence caused by the activities as well as initiations and public meetings. The importance of the film deals with the current resurgence of this group, which is concerned with the infringement of a people's Civil Rights.

"Men of Bronze" is a documentary of the first Black combat regiment which fought in World War I. Not recognized as first class citizens in this country, the 369th fought with the French, lost half of their men in combat and fought longer than any other American regiment.

"Women on the March" records the struggle of women for the right to vote and other rights from the suffragette movement to the present. It includes newsreel footage from the Victorian Era.

"Night and Fog" is a powerful documentary reliving the horror of German concentration camps in World War II. Juxtaposing the past with the present, it is a scorching indictment against apathy, inhumanity and war. It is French with English subtitles.

The film, "Guilty by Reason of Race" depicts the plight of the Japanese Americans held in detention camps in the United States during World War II. Interviews are shown of those who suffered and those who were instrumental in confirming them, depicting the anguish of these Americans who were forced to leave their homes and businesses by government order.

The film, "Hiroshima--Nagasaki, August 1945" shows the viewer the devastating power of nuclear weapons, and the destruction and death of innocent people who have died for the cause of war. This film will show students the awful power of destruction which is possessed by many large countries in the world.

Books

The following list of books was used with the experimental group.

The classroom textbook was American History for Today. This book was written on a ninth grade reading level. The format of this textbook did not go into great detail about specific historical events. With this in mind, the following books were used to supplement the above textbook:

Teaching Strategies for Ethnic Studies by James A. Banks was used in order to give students a perspective of ethnic groups involved in American History. For example, the Chinese and Irish built the first transcontinental railroad, and not only was this accomplishment revealed but also their intrinsic culture and values.

In the book, In Praise of Diversity: A Resource Book for Multicultural Education edited by Milton J. Gold, Carl A. Grant and Harry N. Rivilin, the reader was given an overview of nine different ethnic groups which had played a role in American History, but were neglected in its writing.

The book, Bury My Heart at Wounded Knee, by Dee Brown was used to give the class a historical point of view about the plight of Native Americans, the methods of removal from their land, and the implications of the act of genocide. A sad history of the Native Americans is depicted in Bury My Heart at Wounded Knee.

Twentieth Century America by David Shannon supplemented a detailed account of American History.

The New Nation 1865 - 1917 by Dumas Malone and Basil Rauch covers in detail American History from the reconstruction to the end of World War I. Their work gathers information about the people and their plight, with the movement of America from an agrarian society to a heavily industrialized country, and its impact on society.

Filmstrips

Taken from the National Geographic Series.

1. "The North American Indian" covers their theorized origins from Asia, encounters with the white man, conflict and war, and their state of affairs today on the reservation.

2. Louis and Mary Leakey's, "Origins of Man" discusses anthropology, and archeology. Through scientific research and study Mr. Leakey believes man's early existence began in Africa from his digs in the Olduvai Gorge in Tanzania. The importance of discovery to supplement information already known is brought out in this filmstrip, which emphasizes research.

Teacher Evaluation

This evaluation (Appendix B) was designed to see whether or not the teacher was conveying the context of the course with the experimental group in a manner which was understandable. Student input is essential to see if they can relate the material learned to present day situations. The researcher also wanted to see the differences between day school and Adult Evening School. Students were asked if they were motivated in class and if their input about the course could be used in class. The students would grade the teacher on his/her performance, not dealing with personalities.

Listening Skills

Students in the experimental group were taught how to listen (Appendix C). This is a brief overview on how to listen in order to understand what the person is saying. This exercise will give the students a guide line in the application of listening. This helps reduce the continuation of misinformation.

BA FA BA FA

This simulation game was used with the experimental group. "BA FA BA FA" is a crosscultural simulation game. There are two societies which are developed, one being the Betans, the other the Alphans. The purpose of this exercise is to increase ethnic awareness of the students through experiencing culture shock. Two societies are totally different from one another in customs and language. The most important aspect of this game is in the debriefing, at the conclusion of the exercise. During the debriefing a score of questions (Appendix D) are asked of the students as to how they felt and what they experienced. Many different aspects of cultural awareness become obvious, such as the stereotypes of one another; and discrimination and prejudice toward one another for being different.

Research Design

The writer worked exclusively with the experimental group. This group was exposed to the writer's revised curriculum of American History to see whether this curriculum would sensitize and make students aware of ethnic groups. The pretest on attitudes was administered on October 6, 1980 to the control group and the experimental group. Then at the conclusions of the eighth week period a posttest was given on December 8, 1980.

Week 1

Listening skills (Appendix C). Introduction of the reconstruction period. Background on the Institution of Slavery. Oppression of Blacks in history and American Society. Viewing of the film, "Black History, Lost, Strayed or Stolen". Discuss its implications on Blacks then and today. Students are to write a reaction paper to this movie.

Week 2

Constitutional Rights in the 13th, 14th and 15th Amendments which guarantee all people their Civil Rights where discussed with the students. The Rise of the Ku Klux Klan and its oppressive measures to inhibit Blacks from obtaining their Civil Rights. Viewing of the film "Ku Klux Klan: The Invisible Empire". Parallels can be drawn to the resurgence of the KKK of today. The institution of the Black Codes, segregation and discrimination.

Week 3

The film, "Bill Cosby on Prejudice" began the week. Students were exposed to the stereotypes and myth which perpetuate themselves today. Students wrote a summary of the film so it was not misinterpreted. Discussion followed as to how students do the same to their peers.

The film, "Men of Bronze" which deals with World War I showed students that prejudice and discrimination have limits even in war. These men sacrificed their lives to prove their loyalty, but in the eyes of many remained second class citizens. Reaction from students to the film focused on whether or not this problem still exists.

Review of the court cases Plessy vs. Ferguson and Brown vs. Topeka Bd. of Ed. in detail. Discussion of whether or not these court cases led to Civil Rights Acts being put into law. What is the need for Civil Rights Laws if there is a Constitution?

Distribute Teacher Evaluation.

Week 4

The closing of the West and its implications upon Native Americans being removed from their tribal land.

An overview of Native Americans, the first people in North America before the white man settled and took their land.

The complexity of the many different Native Americans' cultures and languages. The National Geographic filmstrip series on Indians of North America developed this particular area, depicting places where Native Americans settled.

The film, "Arrow to the Sun" is a Pueblo Indian tale which parallels the birth of Christ and his trials and tribulations. The lifestyle and customs are clearly described in this animated film. Books which correspond to this are: I Heard the Owl Call My Name by Margaret Craven and Ishi In Two Worlds by Theodora Kroebu which has a related film. Another recommended book is Bury My Heart at Wounded Knee by Dee Brown, which depicts the harsh treatment given Native Americans in the United States.

The films, "Report From Wounded Knee" and "Ishi in Two Worlds" shows the mass genocide directed toward the Native Americans which is infrequently sited in textbooks. Students wrote a summary of the films and discussed them for their reactions and values.

Week 5

The second Industrialization of the U. S.: Courses for such an enoromous growth of industry in the United States and the implications.

The film, "Domesticating the Wilderness", narrated by Alstair Cooke, describes the building of the transcontinental railroad and the people who helped build America. An indepth study of Chinese and Irish who built the railroad and the treatment of them even though they made American History. Exploration of the customs, languages, and lifestyle of people such as the Irish and Chinese.

Restrictions placed on immigrants entering the U.S. at this juncture of history. The use of the Dr. Seuss film, "The Sneetches" which is enjoyable and also effective. The judgement of a person or an entire people can be made with misinformation.

Week 6

The use of the simulation game, "BA FA BA FA". The rules of the game were strictly enforced so students did not hinder the effect of culture shock. This is an excellent game in sensitizing the students to culture shock and how it affects people from different countries. One class period should be spent in debriefing students by the question sheet (Appendix D). The most effective method is to debrief students immediately after the exercise for the most accurate response. People do not have time to contemplate their situation in real life.

The film, "Money on the Land", narrated by Alistair Cooke, speaks of the industrial growth of the United States and the implications of such rapid growth. The use of the above game sensitized the students to the flood of immigrants who came to the United States to seek a better life.

To Understand the changing American society discussion of the old immigrants (British, Irish, Scandinavian, German, Swiss, and Dutch) and part of their cultural background. Then the new Immigrants (Slavs, Poles, Czechs, Russians, Ukrainians, Croats and others from Austio-Hungarian and Russian Empires).

Week 7

Why did the immigrants come to the United States, (potato blights, political unrest, religious persecution), and the implications? Terms to use: prejudice, discrimination, racism, nativism, pseudoscientific racism, cultural assimilation, pluralistic society, melting pot, xenophobia, culture. Restrictive legislation upon immigrants entering the United States as a result of the nativist movement such as the Chinese Exclusion Act, Gentlemen's Agreement, and the National Origins Acts of 1924 and 1929. A comparison of these immigrants and the shifting immigrant population to Asians and Latin Americans of Today. The movies, "Huddled Masses" and "The Immigrant Experience: Long, Long Journey" covered a great majority of the material expressed above, depicting the experience of the immigrants and their rights as citizens of the United States. Another film which interrelated was about the womens' movement for suffrage showing how unequal our society was in the turn of the century. The film, "Women on the March" showed students the basis of

this movement and the amount of time that passed before women were accepted as first-class citizens.

Week 8

The struggle for equal rights among minorities and the need for legislation of these rights. Review of the 13th, 14th, and 15th Amendments, and the Civil Rights Acts. Students were made aware of their uniqueness and taught to share a caring attitude for one another. In conclusion of the course, students were shown the film "Hiroshima-Nagasaki, August 1945" and "Night and Fog". The purpose of this is to allow students to experience the effect of hatred through its most ominous form, war, and the way innocent people suffered due to apathy and not caring about one another.

Students evaluated the course with the teacher course evaluation (Appendix B).

Analysis of Data

Experimental Group/Pretest and Posttest

Table 1

(In Percentages)

	S A		A		U N		D		S D	
	PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST
1	—	—	13	13	6	—	31	30	50	50
2	13	25	37	44	50	31	—	—	—	—
3	25	18	56	51	13	18	—	13	6	—
4	6	—	13	25	18	12	50	31	13	31
5	13	13	61	44	13	30	13	13	—	—
6	38	31	44	50	6	6	6	13	6	—
7	18	6	63	76	13	6	6	6	—	6
8	56	69	38	25	—	—	—	6	6	—
9	19	13	31	25	31	44	13	18	6	—
10	31	44	25	18	19	25	19	—	6	13
11	44	25	56	56	—	13	—	—	—	6
12	31	19	50	37	13	19	6	25	—	—
13	13	13	31	31	37	37	19	13	—	6
14	37	50	63	50	—	—	—	—	—	—
15	37	56	51	31	6	13	6	—	—	—
16	63	63	31	37	6	—	—	—	—	—
17	26	50	37	25	37	25	—	—	—	—
18	—	25	51	37	18	13	18	13	13	25
19	75	81	25	13	—	—	—	6	—	—
20	44	50	50	31	6	13	—	6	—	—

Control Group/Pretest and Posttest

Table 2

(In Percentages)

	SA		A		U N		D		SD	
	PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST
1	—	8	—	—	—	—	13	17	87	75
2	8	8	50	42	34	50	8	—	—	—
3	16	25	59	50	4	4	13	13	8	8
4	—	8	50	16	13	13	33	50	4	13
5	29	20	17	50	21	13	25	17	8	—
6	21	37	63	29	8	13	4	13	4	8
7	21	33	53	37	13	13	13	13	—	4
8	59	75	29	25	4	—	—	—	8	—
9	30	33	25	33	21	21	16	9	8	4
10	30	34	25	37	25	21	16	4	4	4
11	34	13	42	37	4	8	8	21	12	21
12	13	8	37	41	29	25	21	21	—	4
13	13	8	29	42	38	38	16	8	4	4
14	83	8	13	42	4	38	—	8	—	4
15	16	42	54	42	13	8	13	8	4	—
16	50	—	25	25	13	4	8	13	4	4
17	25	25	54	50	13	17	8	4	—	4
18	4	—	38	38	38	50	20	8	—	4
19	96	79	4	21	—	—	—	—	—	—
20	46	50	46	30	4	16	—	4	4	—

A person's race makes a difference in a person's intelligence.

Table 3

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	—	—	—	13	87
	POST	8	—	—	17	75
EXPERIMENT	PRE	—	13	6	31	50
	POST	—	13	—	37	50

As seen in Table 3, 100% of the students in the control group disagreed with the above statement at the time of the pretest. There was a decrease in those who strongly disagreed from 87% in the pretest, to 75% in the posttest. Eight percent of the students at the later date agreed with this statement.

In the experimental group those who strongly disagreed continued with half of the class. There was an increase in those who disagreed, the 6% were no longer uncertain, and 13% continued to agree at the time of the posttest. The control group moved toward agreement and the experimental undecided moved toward disagreement through the course of study.

American Society is a huge "melting pot" of ethnic groups that have assimilated into the mainstream of our society.

Table 4

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	8	50	34	8	—
	POST	8	42	50	—	—
EXPERIMENT	PRE	13	37	50	—	—
	POST	25	44	31	—	—

More than half of the students in the control group felt that the United States is a "melting pot" of ethnic groups which have assimilated into American society. In the control group's posttest there was a 16% increase for those who were uncertain about this statement. In the pretest 50% of the experimental group agreed and 50% were uncertain. In the posttest 69% of the experimental group agreed and 31% were uncertain. A definite change was evident in the experimental group from uncertain to 19% agreeing to the statement.

In the control group, students who had agreed and disagreed became undecided. The experimental group moved from undecided to levels of agreement.

Prejudice, discrimination, and racism are learned from peers and relatives.

Table 5

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	16	59	4	13	8
	POST	25	50	4	13	8
EXPERIMENT	PRE	25	56	13	—	6
	POST	19	50	18	13	—

In the control group 75% of the students agreed to the statement in the pretest and posttest. There was no significant movement in the control group. In the pretest of the experimental group 81% agreed, 13% were uncertain and 6% strongly disagreed to the statement. In the experimental group's posttest 69% agreed which was a decrease of 12%, and an increase of those who were uncertain and disagreed to the statement.

American History textbooks give clear and concise information about ethnic groups.

Table 6

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	—	50	13	33	4
	POST	8	16	13	50	13
EXPERIMENT	PRE	6	13	19	50	13
	POST	—	25	13	31	31

In the control group, 50% of the students agreed to this statement, 13% were uncertain, and 37% disagreed. In the posttest the control group moved from agreement to 63% disagreeing, a change of 26% from the pretest. The largest change came in the control group.

In the experimental group the variation was only a few percentage points showing a consistency in their thoughts on this statement throughout the treatment.

One of the largest conflicts in the United States is the white nonwhite situations.

Table 7

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	29	17	21	25	8
	POST	20	50	13	17	—
EXPERIMENT	PRE	13	61	13	13	—
	POST	13	44	30	13	—

In the pretest 46% of the control group agreed to the statement, whereas 21% were uncertain and 33% in disagreement. In the posttest the control group moved to 70% in agreement to this statement showing an increase of 24% agreeing to this statement. There was a decrease in those who were uncertain and in disagreement.

In the experimental group 74% agreed to the above statement in the pretest, while 13% were uncertain and 13% disagreed. The change which occurred in the experimental group were those who were uncertain (rose to 30%). A point of reference: during this testing period the Iranian situation was current and may have had an effect upon the students' responses.

I think white students should learn about Black, Chinese, Japanese, and other ethnic groups.

Table 8

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	21	63	8	4	4
	POST	37	29	13	13	8
EXPERIMENT	PRE	38	44	6	6	6
	POST	31	50	6	13	—

In the control group's pretest 84% agreed to the statement, whereas 8% were uncertain and 8% disagreed. In the posttest there was a decrease in those who agreed and an increase of 16% for those who strongly agreed. Overall for those who agreed there was an 18% decrease and others moved to uncertain, disagreed, and strongly disagreed.

In the pretest for the experimental group, 82% were in agreement with the statement and 6% were uncertain, 6% disagreed and 6% strongly disagreed. In the posttest, 81% were in agreement, showing little change in their attitude toward this statement.

I think nonwhite students should learn about white ethnic groups in the United States.

Table 9

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	21	53	13	13	
	POST	33	37	13	13	4
EXPERIMENT	PRE	19	62	13	6	—
	POST	6	76	6	6	6

In the control group 74% agreed to the statement in the pretest, 13% were uncertain, and 13% disagreed. In the posttest the control group responded with 70% agreeing to the statement, and 13% uncertain and 13% disagreeing. There was a change in the control group of 16% for those who agreed in the posttest.

In the pretest 81% of the experimental group agreed to the above statement. The response, much like the control group, varied little. In the posttest, 82% of the experimental group agreed, 6% were uncertain and 12% disagreed to the statement. The change which came in the experimental group was a 13% decrease for those who strongly agreed and 6% who strongly disagreed.

It is important to respect people for their opinions even though they differ from yours.

Table 10

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	59	29	4	—	8
	POST	75	25	—	—	—
EXPERIMENT	PRE	56	38	—	—	6
	POST	69	25	—	6	—

In the posttest 88% of the control group agreed to the statement while 8% strongly disagreed, and 4% were uncertain. Sixteen percent moved toward strongly agreed and 25% agreed. Overall, a move to agreement was apparent, and 8% disagreed to agree.

In the experimental group 94% agreed to the statement and 6% strongly disagreed. In the posttest 94% of the students agreed and 6% disagreed. The movement in this group was an increase of 13% in strongly agreed and 6% from strongly disagree to disagree. The 13% decrease moved from those who agreed to strongly agreed.

Through learning about different ethnic groups in the United States, racism, prejudice, and discrimination could be eliminated.

Table 11

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	30	25	21	16	8
	POST	33	33	21	9	4
EXPERIMENT	PRE	18	32	32	12	6
	POST	13	25	44	18	—

In the control group 55% of the students were in agreement, while 21% were uncertain, 16% disagreed and 8% strongly disagreed to the statement. In the posttest 66% were in agreement with the statement. Uncertain remained the same, there was a decrease of 7% in disagree, and 4% in strongly disagree. The movement of the control group was an increase of 11% in agreement with the above statement.

In the experimental group 50% agreed to the statement, 32% were uncertain, 12% disagreed, and 6% strongly disagreed. In the posttest there was a decrease of 12% who agreed. The 12% moved to uncertain which rose to 44%, and 18% disagreed. The movement was from agreement to uncertain, and a 6% increase to disagree.

It is up to the youth of the United States to turn the tide of hatred toward people who are different from themselves.

Table 12

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	30	25	25	16	4
	POST	34	37	21	4	4
EXPERIMENT	PRE	33	25	18	18	6
	POST	45	18	25	—	12

In the pretest, 55% of the control group agreed to the above statement, 25% were uncertain, and 20% disagreed. In the posttest there was a 16% increase of those agreeing to the statement and a decrease of those who were uncertain by 4%, a 12% decrease of those who disagreed and no change of 4% for those who strongly disagreed.

In the experimental group 58% were in agreement, 18% were uncertain, 18% disagreed and 6% strongly disagreed. The results of the posttest for the experimental group showed an increase to 63% in agreement, an increase to 25% for uncertain, and an overall decrease of 12% for those who disagreed.

I can make a difference in the way I treat people if I could learn more about their cultural background.

Table 13

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	34	42	4	8	12
	POST	13	37	8	21	21
EXPERIMENT	PRE	44	56	—	—	—
	POST	25	56	13	—	6

In the control group 76% of the students agreed to the above statement in the pretest. The rest of the student responses were 4% uncertain, 8% disagreed and 12% strongly disagreed. In the posttest there was a notable decrease of 26% of the students in agreement to the statement, an increase of 4% for those who were uncertain, and an increase of those who disagreed to 42% as compared to the 20% in the pretest. A definite move was evident from agreement to disagreement.

In the experimental group 100% of the students agreed to the statement. In the posttest there was a decrease of 19% to 81% agreeing to the statement and an increase to 13% of those who were uncertain and 6% in disagreement. There was a change toward uncertain and disagreement, but a high percentage still agreed to the statement.

The only way attitudes toward ethnic groups can be improved is through education, at all levels.

Table 14

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	13	37	29	21	—
	POST	8	42	25	21	4
EXPERIMENT	PRE	31	50	13	6	—
	POST	18	39	18	25	—

In the control group 50% of the students agreed to the statement while 29% were uncertain and 21% in disagreement after taking the pretest. After the posttest 50% of the students still agreed to the statement and 4% of those who were uncertain moved to disagreement.

After taking the pretest, 81% of the experimental group agreed to the statement whereas 13% were uncertain and 6% disagreed. In the posttest 57% of the experimental group agreed to the statement, which is a decrease of 24%. These students moved toward uncertain and disagreement. Through the course of study almost half of the class felt uncertain or in disagreement, which is a large increase from the pretest.

I feel that I can make the difference in race relations in my community.

Table 15

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	13	29	38	16	4
	POST	8	42	38	8	4
EXPERIMENT	PRE	13	31	37	19	—
	POST	13	31	37	13	6

In the pretest 42% of the control group were in agreement to the above statement, while 38% were uncertain, 16% were in disagreement, and 4% strongly disagreed to the statement. In the posttest there was an 8% increase for those who agreed. Those who were uncertain remained at 38%. There was a decrease of 8% in disagreement which moved to those who agreed, and 4% still strongly disagreed.

In the experimental group the only change between posttest and pretest occurred in a move from disagreement to 6% strongly disagreeing with the statement.

The color of a person's skin has no bearing in my judgement of him/her.

Table 16

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	83	13	4	—	—
	POST	8	42	38	8	4
EXPERIMENT	PRE	37	63	—	—	—
	POST	50	50	—	—	—

The control group's pretest results showed that 96% were in agreement to the statement and 4% were uncertain. In the posttest, however, an immense change occurred. Originally 83% strongly agreed; this dropped to 8% strongly agreed. There was an increase to 42% agreed and a 34% increase in those who were uncertain. Also 8% of the students moved to disagreement and 4% strongly disagreed, a sharp contrast in attitudes.

In the experimental group 100% of the students agreed to the statement. Those who strongly agreed consisted of 37% and those who agreed were 63%. In the posttest there was a decrease from agreement to strongly agreed, an increase of 13%, showing little change.

All people who live in the United States belong to an ethnic group.

Table 17

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	16	54	13	13	4
	POST	42	42	8	8	—
EXPERIMENT	PRE	38	50	6	—	6
	POST	56	31	—	13	—

In the control group 70% of the students agreed in the pretest to the above statement. The other responses were 13% uncertain, 13% disagreeing and 4% strongly disagreeing to the statement. In the posttest there was an increase to 84% agreeing to the statement. The change occurred in a decrease of 5% uncertain, 5% disagreeing and 4% strongly disagreeing.

The pretest of the experimental group showed that 88% of the students agreed to the statement, while 50% agreed and 38% strongly agreed to the statement. Also 6% of the students were uncertain and 6% were strongly in disagreement. In the posttest 87% of the students maintained their position in agreement. A notable change occurred in those who agreed to an increase of 18% to strongly agreeing to the statement. There was a move from uncertain and strongly disagree to disagree.

The reason why racism exists is that we don't understand each other.

Table 18

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	50	25	13	8	4
	POST	54	25	4	13	4
EXPERIMENT	PRE	63	31	6	—	—
	POST	63	37	—	—	—

From the control group's pretest 75% of the students agreed to the statement, while 13% were uncertain, 8% disagreed, and 4% strongly disagreed to the above statement. In response to the posttest 79% agreed, and there was an increase in 4% for those who strongly agreed. There was a move from uncertain to 13% disagree which is an increase of 5%.

In the experimental group initially 94% were in agreement to the statement and 6% were uncertain. In the posttest there was movement from being uncertain to agreement to the statement, which moved to 100% of the students in agreement with the statement.

Cultural Awareness is necessary in order for America to work in harmony.

Table 19

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	25	54	13	8	—
	POST	25	50	17	4	4
EXPERIMENT	PRE	26	37	37	—	—
	POST	50	25	25	—	—

The response of the control group remained basically the same, with marginal change. In the pretest 79% were in agreement, 13% were uncertain and 8% disagreed. In the posttest the movement was from agreement to an increase of 4% uncertain and 4% strongly disagreeing to the above statement.

The experimental group had 63% in agreement with the statement and 37% uncertain after taking the pretest. The results of the posttest showed a change from those uncertain and those who agreed to an increase of 24% in those who strongly agreed to the statement. A substantial change in attitude occurred which confirms a trend of the experimental group's attitudes.

There is a lot of truth to stereotypes of ethnic groups.

Table 20

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	4	38	38	20	—
	POST	—	38	50	8	4
EXPERIMENT	PRE	—	51	18	18	13
	POST	—	25	37	13	25

The control group's initial response was that 42% were in agreement to the statement, 38% were uncertain and 20% were in disagreement. In the posttest a change from those who strongly agreed and disagreed moved to 50% uncertain and 4% strongly disagreeing. Overall there was a 12% increase in those who agreed and an 8% decrease for those who disagreed.

The experimental group's pretest resulted in 51% in agreement, 18% uncertain, and 31% in disagreement. In the posttest the move came from 26% in agreement to a 37% increase in those who were uncertain by 19% and an increase to 25% for those who strongly disagreed, which is a 12% increase. Overall the change occurred in the area of those who were uncertain and those who strongly agreed.

I respect people's opinions and listen, and in return people should respect my opinion.

Table 21

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	96	4	—	—	—
	POST	79	21	—	—	—
EXPERIMENT	PRE	75	25	—	—	—
	POST	81	13	—	6	—

The control group responded by 96% who felt in strong agreement toward the statement, and 4% in agreement. In the posttest, however, there was a decrease by 17% of those who strongly agreed to 21% in agreement, a large change.

In the experimental group the results of the pretest showed 75% in strong agreement and 25% in agreement to the above statement. In the posttest there was a change from 75% who strongly agreed to 81% and a decrease from 25% in agreement to 13% and 6% who disagreed with the statement. It appears that there was a split in the change moving from agreement to disagreement.

For a teacher to be more effective in the classroom, that teacher should be culturally aware of the students in class.

Table 22

(In Percentages)

	TEST	SA	A	UN	D	SD
CONTROL	PRE	46	46	4	—	4
	POST	50	30	16	4	—
EXPERIMENT	PRE	44	50	6	—	—
	POST	50	31	13	6	—

In the control group, after taking the pretest 92% were in agreement with the statement. The remaining responses were 4% uncertain and 4% strongly disagreed. In the posttest there was a decrease to 80% of those who were in agreement to the statement, and a 12% increase of those who were uncertain. There was a 4% increase in those who strongly agreed and a 16% decrease in those who agreed.

In the experimental group the pretest response was that 94% of the students agreed and 6% were uncertain. The results of the posttest showed that 81% of the students agreed to the statement and 13% were uncertain and another 6% disagreed. The change which occurred was the 19% decrease of those who agreed. There was a 6% increase with those who strongly agreed, a 7% increase for those who were uncertain, an a 6% increase for those who disagreed.

CHAPTER IV

FINDINGS WITH IMPLICATIONS FOR FUTURE RESEARCH AND FOR TEACHING

Conclusions

The major objective of distributing the survey (Appendix A) was to seek attitudinal changes in a control group and in an experimental group, after a multi-ethnic curriculum was presented to the experimental group. The curriculum covered a wide variety of films, filmstrips and books which are described in the following pages.

Much of the literature presented in this paper gave support to the researcher's inquiry into this sensitive, but important subject of ethnic awareness. From the data gathered, there were distinguishing factors which separated the control group from the experimental group.

The experimental group did have a consistency in movement. Whereas in the following statement: (Through learning about different ethnic groups in the United States, racism, prejudice, and discrimination could be eliminated), students moved from 50% agreed in thinking that racism, prejudice and discrimination could be eliminated by learning about ethnic groups. In the post-test 38% agreed to this statement and 44% were uncertain.

In Statement 14 (The color of a person's skin has no bearing in my judgement of him/her) the control group's pretest results were 83% strongly agreed, 13% agreed and 4% were uncertain about the statement. In the posttest, however, only 8% strongly agreed which is a decrease of 75%. There was an increase for those who agreed to 42%. In all total, 50% agreed to the statement and 38% were uncertain, 8% disagreed and 4% strongly disagreed -- which shows a negative increase in attitudes because of a person's skin color. In comparison, the experimental group's pretest results were 37% strongly agreed and 63% agreed, which is 100% of the students in agreement. In the posttest there was a 13% change toward strongly agreeing which brought this to 50% of the students. Such a short period of time seems to have had some influence on them. The total results were 100% of the students agreeing to the statement.

Even though the results varied little in some cases, the students' response to the presentation of the subject material gave them a better grasp of American History and its complexities.

Limitations of the Research

Unfortunately this study took place during an eight-week period. The short period of time to cover the immense amount of material somewhat overwhelmed the students in the experimental group. Students from the control group who participated in

the study knew the researcher, and students in the experimental group may have learned the basis for the experiment and the work done by the experimental group. To have done this experiment in another school system where the researcher was not known, may be a stepping stone for future research.

The students in the control group were homogenously grouped at a B Level. The researcher's class was a heterogenous group, which experienced some difficulty in reading comprehension and basic concepts and writing skills. This class was composed of students from honors to C Level abilities, which may have had implications on the responses of the attitudinal tests.

Another difficulty which arose was the availability of current materials which pertained to the study of ethnic groups in American History. Much of the information given the experimental group was in the form of notes from different sources. Students preferred having a textbook that corresponded with their notes. The American Dream published by Scott, Foresman, and Company covers the social, political, and economical state of the United States and its people. This textbook focuses on a humanitarian perspective and a strong emphasis on interpretation and comprehension skills.

Implications for Future Research and for Teaching

Research

A critical survey of attitudes can be developed better than the one used in this study. One of the unnoticed changes in our population is the ethnic groups who live in the cities. The question is whether the methods of education are sufficient or is there a necessity for a mandate, such as the bilingual programs for those to adjust to American society. Assimilation has supposedly worked for those who blend easily into our society, but not all. Differences are still a hindrance for those who wish to become an "American".

The impact cities population shifts will have an immense political force once groups are unified and express their American ideals as our forefathers did. American education has gone through many changes since its inception. The diversity and awareness of our population is not a fad, but real. Why not bring education that enhances diversity into focus? As is mentioned in this paper, no longer will ethnic groups remain invisible. Their needs should be met as American citizens. Dedication and commitment is of the utmost importance for any program to work.

There is a need for research in the field of relations with community and schools so they may learn to work collectively, to produce an environment at home and in the schools which is conducive to the betterment of all. Isolationism is usually the way many schools operate. Few people become actively involved to change policy in a school system, for change is a difficult term to deal with.

Teaching

In the classroom the person standing at the front of the class is conveying his/her attitudes. The students sitting next to one another are conveying their attitudes. Walking through the school halls, the old familiar ethnic slurs, and insults can be readily heard. The basic place where a reversal of this negativism can begin is in the classroom. The teacher must be sensitized to the students and their perspectives of themselves, others and the world.

The attitudes of a teacher leave an immeasurable impact on the students. Through this writer's research the statement (I respect people's opinions and listen, and in return people should respect my opinion) which the students responded with about 100% of the control group and experimental group, agreeing to this statement. This could be the beginning of a changing environment for students who are culturally different, which in turn may be conducive to a better learning environment. The ground work of this begins in the classroom.

Further research can be done in the field of developing curricula for multi-ethnic populations, replications of this research design can be made on other levels (elementary), and application of multi-ethnic curricula could be examined over longer experimental time periods.

Teachers should be sensitive to the variety of ethnic groups in the school area and should include affective and cognitive elements in working with their classes.

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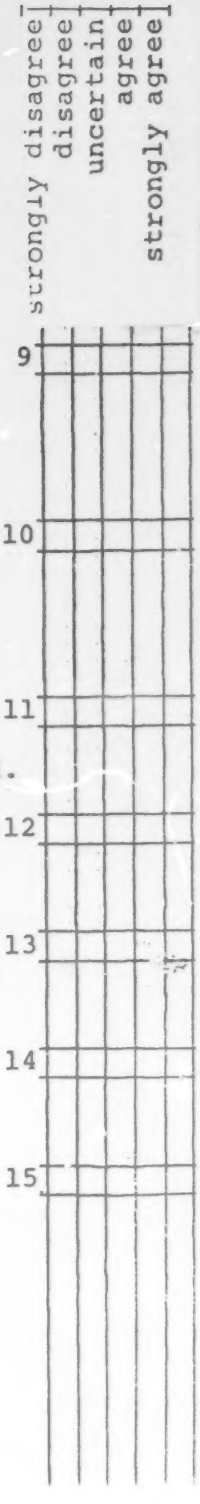
APPENDIX A

In the following statements check one column for each response.

		strongly disagree	disagree	uncertain	agree	strongly agree
1.	A person's race makes a difference in a person's intelligence.					
2.	American society is a huge "melting pot" of ethnic groups that have assimilated into the mainstream of our society.					
3.	Prejudice, discrimination, and racism are learned from peers and relatives.					
4.	American history textbooks give clear and concise information about ethnic groups.					
5.	One of the largest conflicts in the United States is the white--non-white situation.					
6.	I think white students should learn about Black, Chinese, Japanese, and other ethnic groups.					
7.	I think non-white students should learn about white ethnic groups in the United States.					
8.	It is important to respect people for their opinions even though they differ from yours.					

APPENDIX A

(Cont'd)



9. Through learning about different ethnic groups in the United States, racism, prejudice, and discrimination could be eliminated.
10. It is up to the youth of the United States to turn the tide of hatred toward people who are different from themselves.
11. I can make a difference in the way I treat people, if I could learn more about their cultural background.
12. The only way attitudes toward ethnic groups can be improved is through education, at all levels.
13. I feel that I can make the difference in race relations in my community.
14. The color of a person's skin has no bearing in my judgement of him/her.
15. All people who live in the United States belong to an ethnic group.

		strongly disagree	disagree	uncertain	agree	strongly agree
16. The reason why racism exists is that we don't understand one another.	16					
17. Cultural awareness is necessary in order for America to work in harmony.	17					
18. There is a lot of truth to the stereotypes of ethnic groups.	18					
19. I respect people's opinions and listen, and in return, people should respect my opinion.	19					
20. For a teacher to be more effective in the classroom, that teacher should be culturally aware of the students in class.	20					

In answering the following question, please make the answer clear for the reader.

Are you comfortable or uncomfortable in a group that is not of your ethnic background?

APPENDIX B

Course/Teacher/School

1. Of all the material covered in this class what aspect of it interrested you the most?

   What did you find about this course that you disliked?

2. How well does the teacher interact with the students?

3. Are students given enough time to ask questions and interact with the teacher?

4. In what way or ways is day school similar or different from evening school?

5. In any way did the teacher motivate you to do your (best, worst, can't be bothered)? Explain.

6. If you were the teacher, how would you improve this class to make it worthwhile for everyone in this class?

7. You are the teacher now and you are to grade me on my performance in class; my grade would be an: _____.

APPENDIX C

HOW TO LISTEN

1. STOP TALKING -- you can't listen while you are talking.
2. EMPATHIZE WITH THE OTHER PERSON -- try to put yourself in the other's place so you can see what he/she is trying to get at.
3. ASK QUESTIONS -- when you don't understand, when you need more explanation, when you want to be liked, when you want to show that you are listening. But don't ask questions that will embarrass or show up the other person.
4. DON'T GIVE UP TOO SOON -- don't interrupt other people; give them time to say what they have to say.
5. CONCENTRATE ON WHAT HE/SHE IS SAYING -- focus your attention on his/her words, ideas and feelings related to the subject.
6. LEAVE YOUR EMOTIONS BEHIND (if you can) -- try to push your worries, your fears, your problems, outside the meeting room. They may keep you from listening well.
7. CONTROL YOUR ANGER -- try not to get angry at what the other is saying; your anger may prevent you from understanding his/her words or meaning.
8. GET RID OF DISTRACTIONS -- put down any papers, pencils, etc. that you have in your hands; they may distract you.
9. GET THE MAIN POINTS -- concentrate on the main ideas, not the examples. Stories, statistics, etc. are important but are usually not the main points. Examine them only to see if they prove, support or define the main idea.
10. SHARE RESPONSIBILITY FOR COMMUNICATION -- only part of the responsibility rests with the speaker; you as the listener have an important part. Try to understand; if you don't, ask for clarification.

APPENDIX C

(Cont'd)

HOW TO LISTEN

11. REACT TO IDEAS, NOT TO THE PERSON -- don't let your reactions to the person influence your interpretation of what he/she says. The ideas may be good even if you don't like the person or the way he/she looks.

12. DON'T ARGUE MENTALLY -- when you are trying to understand the other person, it is a handicap to argue with him/her mentally as he/she is speaking. This sets up a barrier between you and the speaker.

13. LISTEN TO HOW SOMETHING IS SAID -- we often concentrate so hard on what is said that we miss the importance of the emotional reactions and attitudes related to what is said. A person's attitude and emotional reactions may be more important than what he/she says in so many words.

14. DON'T ANTAGONIZE SPEAKER -- you may cause the other person to hide his/her ideas, emotions and attitudes by antagonizing him/her in a number of ways: arguing, criticizing, taking notes, not taking notes, asking questions, not asking questions, etc. Try to judge and be aware of the effect you are having on the other person and adapt.

15. AVOID JUMPING TO ASSUMPTIONS -- they can get you into trouble in trying to understand other persons. Don't assume they use words in the same way you do; that they don't say what they mean but you understand what they mean; that they avoid looking you in the eye because they are lying; that they are trying to embarrass you by looking you in the eye; that they are distorting the truth because what they say doesn't agree with you; that they are lying because what they say doesn't agree with what you think; that they are lying because they have interpreted facts differently from you; that they are unethical because they are trying to win you over to their points of view; that they are angry because they are enthusiastic.

APPENDIX C

(Cont'd)

HOW TO LISTEN

16. AVOID HASTY JUDGEMENT -- wait until all the facts are in before making any judgement.

17. RECOGNIZE YOUR OWN PREJUDICE -- try to be aware of your own feelings toward the speaker, the subject, the occasion, etc. and allow for these prejudgments.

18. EVALUATE FACTS AND EVIDENCE -- as you listen, try to identify not only the significance of the facts and evidence, but also their relatedness to the argument.

APPENDIX D

BA FA BA FA

1. Ask the Beta members to give you words which describe the Alphans. Write these on one side of the chalkboard without comment. Many of these words are likely to be perjorative, such as "friendly but cold", "lazy", "Cliquish", etc.
2. Ask the Alphans to give you words which describe the Betans. Write these on the other side of the chalkboard. Some of these descriptions are also likely to be perjorative, such as "unfriendly", "greedy", etc.
3. Ask the Betans how the Alphans appeared to them when the Alphans visited the Beta Culture. They are likely to say that they appeared naive, ready to be taken advantage of, rich, etc.
4. Ask the Alphans how the Betans appeared to them when the Betans came to visit. Aggressive, greedy, insensitive, are words which are often used to answer this question.
5. Ask the Betans to describe their feelings and thoughts when they visited the Alpha Culture. They are likely to say, among other things, that they felt "left out", "strange", "bewildered", "excluded".
6. Ask the Alphans to describe their feelings and thoughts when they visited the Beta Culture. They often say that they felt strange, taken advantage of, bewildered.
7. Ask an Alpha member to explain the Beta Culture.
8. Ask a Beta member to explain the Alpha Culture.
9. Ask an Alpha member to explain the Alpha Culture.
10. Ask a Beta member to explain the Beta Culture.
11. Ask members of each culture in which they would prefer to live and why. If there are women who prefer the Alpha Culture, you might want to ask them Why they do when the rules discriminate against women.

APPENDIX D

(Cont'd)

BA FA BA FA

12. In the game, you were not allowed to tell the rules of the culture. Are there situations and conditions in the "real world" which make it difficult to ask about the rules of another culture?